

nations, wants to know more of Christ's message, and of that love which stoops from heaven to cleanse sin and chase away sorrow.

China has no sorrow that his message cannot cure; India has no problem it cannot solve; Japan, no question it cannot answer; Africa, no darkness it cannot dispel.

The cry of the pagan world for help has resounded in every generation since history began. It ascends—a pleading, pathetic cry—resistless in its very helplessness.

No Christian heart can refuse to hear it; and no Christian heart can hear it and refrain from prayer and pity. If we love him, we shall go in person, or by our gifts, to every land and city and home whither his feet are moving, with him to plead and pray and win a life.

#### Four Weeks and a Half at Dayton, Ohio

For several months all eyes have been turned toward Dayton, Ohio.

The brotherhood is zealously in earnest about city missions. Some well-meaning, honest and loyal members are skeptical in regard to city missions, on account of the larger expense incurred in city work.

We make a mistake, I think, when we look only upon expense and present the visible accessions.

The Dayton church has been a hopeful field in the eyes of the brotherhood.

I am sorry that the conditions at Dayton were as gloomy as they were when I came to the city. I trust the prospects are better now, not because of what I have done, but because of what all concerned have done. During my short stay in Dayton I tried to study the situation. The conditions existing in Dayton obtain in many places of the brotherhood. The disease is almost general. The church must meet it. Will she be able to do so wisely?

Before I reached Dayton, while I was there and since I returned, stories came to me that the mission there was made up of bad people.

I am glad to say of my own free will, that so far as I could see among those with whom I associated and became acquainted, they will compare favorably with any congregation in the brotherhood in both factions. In the homes where I boarded during my short stay, without any exception, I was treated in a most Christian manner. There are about 160 members at Dayton. They are divided. They ought to be united. I pray God they may be in the near future, if they are not already. They can be united. I believe they will be. May the Lord give the Ohio Mission Board heavenly wisdom. May the Ohio Conference be guided by the Holy Spirit. I cannot think that they have been otherwise controlled. May all members at Dayton throw themselves under the oversight of the State Board.

Allow me here to thank those who made my sojourn in Dayton home-like and agreeable. I remember it with pleasure. My pleasure will increase when I learn of a united church there. "It is more blessed to give than to receive" (Jesus.)

Z. T. LIVENGOOD.

#### From the National Capital

Have just returned from the National Conference of 1900. I thank God that he opened the way for me to attend this convention, and I wish to thank the faithful friends who made it possible for me to be present and to enjoy its blessed fellowship. I wish that I could speak of many things which impressed me while there. Perhaps I can later.

But I can not help but speak of the one great, onward and upward step of the convention of 1900. I refer to the organization of "The Brethren Foreign Missionary Society." I expect wonderful results from this part of the conference. I count it a great privilege to be one of its Charter members.

Have nothing of special interest to write this time concerning the work here. We thank God that he still continues to bless the work with hearts that are true and faithful. True, there are some who take but little interest,—who are "at ease in Zion,"—but we can only pity such and pray for them that they may yet be quickened by the truth, so that they may become "wings" and not "weights."

Brother Charles Haring, of Oakton, Virginia, will please accept our thanks for the nice peaches gathered and delivered with his own hands. We appreciate them very much. It will be remembered that Brother and Sister Haring were baptized last winter one year ago and soon after removed to Virginia, and while they have been living isolated from the church, I learn from several reasons enough to cause me to believe that they have both been honoring the Lord by their lives. We were sorry to lose them from the city, but no doubt the Lord will make them a blessing where they are.

And now let me return my very best thanks for the beautiful Bible which was presented to me at the late convention thru the kindness of brother W. A. Welty and a number of others whose names I desire to mention.

With the Bible I found the following note:

DEAR BROTHER LYON:

Inasmuch as the work in your care has been a success and as your labors are appreciated by all, as a friend and co laborer, I have solicited a number of friends, and have purchased you this Bible to show our appreciation of your honest effort in the work.

W. A. WELTY.

The names of the others are as follows: P. M. Snyder and wife, Wm. Whiteleather, L. S. Bauman, Perry Clapper, J. D. Findlay, C. E. Deffenbaugh, Dr. E. J. Worst, M. S. White, G. A. Ruff, a Brother Wine-land, A. D. Gnagey, Vinz Snyder, Amanda Snyder, P. M. Swinehart, W. S. Brumbaugh, C. O. Witter, Emma Gnagey, J. L. Kimmel, L. O. Hubbard, R. R. Teeter, J. S. Whistler, W. H. Miller, W. D. Furry and J. H. Knepper.

I trust that I may ever prove worthy of the confidence of these dear fellow believers, and may the blessings of Our Father in heaven be richly bestowed upon each one of them.

W. M. LYON.

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## The Sunday School

### LESSON 13—SEPTEMBER 23, 1900

#### The Duty of Watchfulness

*Golden Text*—Watch and pray, that ye enter not into temptation.—Matt. 26:41.

*Lesson Thought*—To watch for Christ's coming is to be diligent in all the duties of life whether great or small.

*Time*.—November A. D. 29.

*Place*.—Somewhere between Galilee and Jerusalem.

*Persons*.—Jesus, about 33 years old

#### Home Readings

Matt. 24:32-51; Matt. 25:1-13; Rev. 3:1-6; I Thess. 5:4-11; Luke 21:25-36.

#### Lesson Links

This lesson seems to follow the last immediately. From teaching the people to be-ware of covetousness, Jesus turns to instruct them what they should attend to. Said he, "Don't be so very anxious about laying up money here. But be anxious about your character and your relation to God, into whose presence you shall soon go without any other treasure than that you now lay up in heaven."

#### The Lesson Story

Jesus continued on the same line by saying, "Gird up your long cloak and have your lamps filled with oil and lighted, so that when your master comes back from his wedding you will be ready to open the door and let him in." Of course Jesus meant this in a spiritual sense.

*What Jesus Meant*.—What he meant was that spiritually his disciples should be alert and alive, not asleep; that they should be expecting his coming at any time and be so prepared that they would not be surprised and unprepared when he did come.

*Blessedness of Watching Servants*.—"Blessed are those servants, who are alert when their Lord returns." Jesus was about to go away. He is warning the disciples to be active in their work of preparing for his return. How these words must have come back to them with power, after Jesus had gone from them by death! How they must have encouraged the disciples in their hard toil with a hostile world in those long years of waiting. But, even after these centuries, these words should strengthen our hands. Are our loins girded about and our lamps burning, so that if Jesus should come today we would be ready to say "Welcome"? The blessedness of such watchful servants consists not only in the consciousness of their rectitude, but the promise is that the Master will make them sit down to the supper table and will himself serve them. How sad it will be, if some of us should not be prepared to enjoy that blessed service with Christ as our servant.

*The Uncertainty of the Time*.—The time of his coming is unknown, (Matt. 24:36.) But he is coming. And that fact should make us watchful. It may be that he will come soon. It may be that centuries yet shall roll before Jesus comes in glory. But